1: Ammar E, 1-5 (1951) 1954
MR13 Fellahin MR13
Silwa

LIVELIHOOD IN SILWA

883 868 With regard to girls, there are no definite stages for female domestic tasks, but it is well known that the last stage of learning in a girl's home management skills is that connected with kneading and baking. The need for mothers to let their daughters take over their tasks is not so acute as with the fathers in relation to their sons. This is understandable, as the 554 son is socially the symbol of the family and his skills are to perpetuate the family pattern of life.

857 The following is a detailed duty sheet of the farm and home tasks expected from both boys and girls at different ages:

Boys	*Girls*
FROM THREE TO SEVEN	
No serious tasks are expected till the age of five, whereupon they are required to work as messengers fetching goods from the shop, or running errands for their parents, uncles, etc. . . . fetching and taking things from and to other homes.	Care of infants is one of the girl's main tasks at all ages, and starts as early as five, when she takes her younger sibling outside for play, or attends to him while mother is doing some domestic task.
[202] Children (between five and seven) are considered to be the best messengers, especially for invitations or for asking help from neighbours, and borrowing from them, being [312] less embarrassed, less inquisitive, and only repeating faithfully what is told to them.	Runs errands like boys, especially for her mother or aunt, e.g. fetching fire, bringing food or other things that need to be hidden with the dangling parts of her head-cloth.
[372] In the absence of older sisters he takes care of his younger brother or sister.	Accompanies mother to the well or to the Nile with her small pot or tin, carried on her head and supported by her lifted arms.
[241] Towards the end of this period he goes to the field with his older siblings, or with his father, riding behind him on donkey back or balanced in one of the camel's panniers.	Helps mother in bringing fuel to the oven or the fire, consisting of millet stems, tree branches, dry animal dung, etc.
Helps in carrying grass to the animals, scaring birds from the field, filling water-pots from the canal; ties or unties the cow, donkey and camel for his father or older brother.	Makes her own loaf with the last bit of dough which she eats after it is baked. This is a means of her initiation to domestic tasks by being 'moistened with the dough', and a reminder that 'kneading and baking' are one of the most important jobs for a girl.
[868] On the whole for him this is a stage of observation without allotted specific responsibilities. As the villagers put it, this is the period for children 'to be moistened with earth'.	

2: Blackman E-5 (1920-1926) 1927
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Upper Egypt

AGRICULTURE AND HARVEST RITES

In some parts of Upper Egypt the following customs are observed in connexion with the cultivation of *dura* (maize) only. A *dura*-field is irrigated by means of a water-wheel or a *shādūf* ten times, and when the water has been conveyed to the fields for the last time the owner, or one of his family, brings to the field *faṭīr* (a kind of sweet pastry), or *kunāfeh* (fine macaroni), or *rashteh* (macaroni cooked in milk). He then stands on one of the pillars of the water-wheel or *shādūf* and cries to his neighbours in the field, "Come and eat," firing his gun at the same time. Such firing takes place regularly at weddings, or on any joyous occasion. After the food has been eaten the owner of the field plucks some of the heads of the *dura*-plants and places them on one of the empty food plates. This he presents to whichever member of his family brought the food. He then returns to the field and plucks four heads of *dura*, which are fastened on the foreheads of the two oxen or buffaloes which worked the water-wheel. The animals are then driven home, and all who see them will know by the heads of *dura* decorating their foreheads that the irrigation of their owner's field of *dura* is finished.

FIG. 101. A SICKLE

When a *shādūf* is used for raising the water the owner plucks a head of *dura* for each *shādūf* that has been used for irrigating his field. The *dura* is attached to the arms (or levers) of the *shawādīf* which, like the cattle, are brought home thus decorated with the maize.

The last time of irrigating a field of *dura* is called *el-fiṭāmeh*, which means the act of weaning. The same name is given to the last occasion on which a mother suckles her child.

In many of the provinces of Upper Egypt, when the *dura* or wheat or barley has been threshed the heaps of grain are left standing on the threshing-floor all night. But before sunset, when the work is completed, the owner of the grain brings some food to the

9: Klunzinger D-5 (1863-1875) 1878
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tion of Ramadân is attended with still greater difficulties. 796
In modern times, however, the inhabitants of the province are informed by telegraph from the capital, when the new moon became visible there, and that generally at a time before even the most sharp-sighted among the country people could descry anything. [206]

So soon as it is believed to be certain that the new moon has appeared, in towns where there are cannon a loud report proclaims the commencement of the fast, and from this moment the Moslim becomes quite a changed man. Henceforward he leads more of a nocturnal life. In the morning during the fast only a few persons belonging to the lowest classes are seen, as in the large towns of Europe; porters, water-carriers, day-labourers, ass and camel drivers, go to their occupations; the children, who are not expected to fast, and the infidels have possession of the streets; the markets and cafés are deserted, the shops and offices shut. Gradually a person here and there rises, and, with eyelids weighed down by sleep, crawls languidly along, and the shops begin to open. Such things as are absolutely necessary are bought, but trade remains extremely dull, and when a person asks to see some goods the shop-keeper sulkily lays aside the Koran, which he had been conning over to himself aloud, moving his head to and fro, and scarcely deigns to give the customer a single glance. "When ye fast, be not as the hypocrites of a sad countenance; for they disfigure their faces, that they may appear unto men to fast" (Mat. vi. 16). 785 796 [202] [243]

In the forenoon nature makes herself felt as being deprived of her proper night's rest; from noon onwards hunger and thirst also demand to be appeased. Not a bite, not a sup, not an odour must enter the body that is clad in the armour of fasting. The most exquisite dainties would not be able to seduce a fasting Moslim. When he passes an infidel who is smoking he carefully shuts both mouth and nose, and it is not many years yet since any one who dared to smoke before a fasting Moslim would have suffered for it. Unless he is very unwell (and then he is freed from fasting) a Mohammedan takes no medicine during the day, he even refuses to

9: Klunzinger D-5 (1863-1875) 1878
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785 796 allow an eye-lotion to be dropped upon his sore eyes, and the doctor may as well desist at once from attempting a regular treatment during this month. Anointing the head, bathing, 783 cleaning out the ears, and even looking into a mirror, are 785 also considered sinful by some. It need scarcely be men- 796 tioned that matrimonial duties, were it even a kiss, are excluded from the labours of the day. Perjury, stealing, and lying are trifles compared with the deadly sin of cooling the parched tongue with a single drop of water during a day in Ramadan. Ramadan is the touch-stone of the true Moslim, and there are very few who openly at least venture to break the fast. Even the women, who know nothing more of their [562] religion than the words Mohammed, paradise, hell-fire, and [84] unbelievers, fast likewise (though not in all places); if their menses intervene, however, they become unclean, and fasting then becomes sinful. A person who is sick and travelling does not require to fast, and can make up for lost time on another occasion.

785 796 The nearer evening approaches the more does the traffic on the street increase. It is comical to see the eagerness with which the faster awaits the minute that allows him again the wished-for refreshment. One man, for instance, may be seen standing with a live coal held above the newly-filled bowl of his pipe, another holds a piece of date-bread or a cup of coffee an inch from his mouth. The cannon roars, and the [302] dainty is at once bolted. As the thunder of the cannon clears off the clouds from the face of the sky, so does it cheer up the gloomy lenten-visages of the sons of Islam. The streets 796 again become empty, since at home there is already an abun- 264 dant repast prepared; of fat mutton, and many other varieties of dishes, of spices, and sweets of all kinds, there is abundance at the tables of the rich; while the man of the lower classes, who can seldom afford to buy meat at other seasons of the year, has been saving up for months in order to give himself the gratification of a good evening "breakfast" during Ramadan. It is a good custom among the rich to have a [574] guest at this meal, and one is often taken in off the street. [735] Nor does the poor beggar at this time go empty away.

9: Klunzinger D-5 (1863-1875) 1878
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796 574 order to add life to an entertainment gentlemen often send for singers, instrumentalists, and dancers, the last of whom are generally in great request on the evenings of this month. The religious element is represented by a schoolmaster who recites the Koran in another room, and who is expressly hired for the month, or an educated slave or a son may perform this office. Other feasts, such as circumcisions or marriages, are never celebrated in the sacred month. Sittings of the courts are commonly held and the more important official business performed at night. It is not till towards midnight that quietness prevails; the muezzin calls, and soon after, a cry is heard and a warning shot sounds over the town intimating that it is time to prepare for the last meal. If any person has failed to notice this he is warned by individuals who about this time wander singly through the town from house to house beating a drum. The "vigil-meal" consists of the remains of the principal meal warmed up, or of meat fried with butter and articles made of flour, such as are at other times prepared for breakfast. Two hours after the boom of the cannon is again heard, the fast has to begin and along with it the same routine. Such is the sacred month of Ramadan, the great month of fasting and also of feasting, for which the women during the following month sing songs of regret as if for a loved one departed.

796 [859] [585] [698]

864 796 [208]

796 285 [282] [533]

THE GREAT AND THE LITTLE FEAST.

796 In the three following days of the next month, Shaual, the "Little Feast," the "Little Bairam" of the Turks, is celebrated. It begins, as every day does, in the evening. The women have made ready bread and butter and sugar-cakes, the men dress themselves in their best, and the barbers are occupied till late at night in attending to their customers. On this evening three cannon shots proclaim that the fast has now come to an end. After supper everybody goes early to bed, but before sunrise all the men are in the mosque offering up their feast-day prayers, and listening to the feast-day sermon, which does not last much longer

[262] [209] [785]

9: Klunzinger D-5 (1863-1875) 1878
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than the Friday's ceremony. This day's breakfast,[2] the first for a month, consists, if possible, of fresh or salted fish, with all kinds of fruits and delicacies, in order that the body may be gradually accustomed to its usual course of life. People appear in their holiday clothes, and the shops are shut. On this day shirts covered with a year's dirt are exchanged for brand-new garments even among the poorest, gay silken stuffs infold those parts and members of the body that were previously exposed, costly cloths flutter round the head, and the cheerful colours of the bright red, bright yellow, green, and blue coats show vividly in the morning sun. The little girls, who are allowed to run about the streets and markets only on rare occasions, on this day flutter about like brilliant butterflies through the whole town, in their fire-red clothes, their faces carefully painted and touched up, and their persons hung with ornaments of gold and silver. A nameless joy beams in and from out the heart of everybody. No longer is there any enemy, any hateful unbeliever; high and low are all one, the whole citizens embrace each other—liberty, equality, fraternity. A round of visits is made from house to house; officials and people of the higher ranks give a very imposing reception, and everybody wishes everybody else a happy new year, though the new year will not come for three months yet. After the visitor has embraced his host round the neck, bending over his right and his left shoulder, coffee, and sherbet are brought, or the half-fermented native beer made from barley, and called *buza*. Everybody serving another in any capacity on this day receives from his master a money present or at least a new garment. The women also adorn themselves and hold receptions for each other, but this is done to a greater extent on the following day, as they have too much to do on the first day in preparing liquors for the male guests. Any other kind of work is out of the question. The remaining portion of such holidays passes quietly, the chief times of the day being proclaimed by the reports of a cannon as well as by the muezzin. As early, however, as the second day of the feast some persons who are eager after business open their shops and buy and sell;

[2] [i.e., following the fast of Ramadan—Analyst]